The Hottentot women love to paint dark, fantastic masks on their faces. 302
Black or red powder is rubbed with a leather cloth on the face which has 386
been previously greased. They get black powder from the knotty parts of 824
the lower trunk of a Pelargonium, which are thoroughly roasted and then a dusty, crumbly, dark mass can be easily knocked off their bark. Those who prefer red make a powder called *!gũ!b from the dry heartwood of a giraffe acacia. When the face is all powdered, the painted parts of the face are sharply outlined with a damp tip of a cloth in front of a mirror. Here and there the face is wiped clean, until the face is partly covered as with a Mardi gras mask, out of which sometimes only the eyes and nostrils peer or perhaps the side parts of the forehead and the cheeks show, according to the taste of the artist.

4. Care of the Hair

Care of the hair is usually completely neglected. Along the coast, 302
the Hottentot sometimes washes his head with the yokes of raw penguin eggs in order [211] to encourage the growth of hair. I never saw anyone with his hair cut. An old-fashioned Hottentot used to brush his hair with the rough, dried mucous membrane of a cow's tongue.

A jackal's tail or a silver jackal's tail corresponds to our handkerchief [293
or they use a thick bushy tail of the Otocyon megalotis Desmar, or at times 825
a bundle of ostrich feathers; *!na-bes or gams is the name of this handkerchief.

The coastal Hottentots have more fleas and the inhabitants of the more [136]
elevated parts of the country have more lice.

F. Medicine

The medicine of the Hottentots has not been aided at all by the ex- 826
cellent anatomical knowledge which each person acquires in his childhood 753
from cutting up slaughtered cattle and wild game. They have no or only isolated and confused ideas about the functions of the individual parts of the body and if there is no externally evident reason for the trouble in the sick body, they do not use their anatomical knowledge.

Thus they attribute various pains in the upper leg or even in the lower 757
leg to a falling of the intestines. Massaging in the direction towards the 757
abdomen is supposed to press the displaced intestines back. But first the sick

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

hanging round his body. So, too, almost all the chiefs and kings, and the daughters of the kings, go about wearing very greasy sheepskins, like the King of the Kochoquas, among others, his subordinate king, the third lord of his kingdom, and his daughter Namis.

They adorn both ears with big bunches of coral beads, their principal ornament and wealth, which they barter from our countrymen with cattle. Some of these bunches contain nine, ten or eleven strings, each string weighing about a quarter of a pound. Wealthy Hottentots, in particular, adorn their necks with chains of red and yellow copper beads, which they make themselves. They also wear an ivory bracelet round the arm, and on the wrists hang rings of copper (their principal ornament and display) or of a metal between gold and silver.[68]) They carry so many of these rings that their arms ache and at times begin to fester, but still they do not remove them. Another decoration worn round the neck, both by day and at night when they are asleep, is the guts of certain animals, with fat and all, fresh or stinking, twisted two or three times about each other. Both men and women also have their legs hung full of rings of dry gut, partly as protection against the sharp jabs of thorns, but partly also to produce a rattling sound when they amuse themselves by dancing. The men carry tobacco, pipes and other trinkets in the rings of gut round their necks, instead of in a bag.

Some also hang certain roots round the neck, which they fetch far inland from river soil. On a journey, when they camp at places dangerous because of lions, leopards or hyenas, they sit round the fire (kindled wherever they rest for the night, in order to keep off the wild beasts), and chew these roots to small pieces and fragments. These they then blow and spit out around them, firmly believing that no animal can withstand the smell and taste of the roots (which actually are odourless and tasteless), nor be able to come up to them, so that they can lie there peacefully all night through.[69])

When going about, they usually have in the one hand an ostrich feather, or a stick with the tail of a wild cat

---

[68]) Hondius, from whom this sentence seems to have been lifted, merely says: Zy hebben ook Arm-ringen van een stoffe tusschen Goud en Koper gelykt ("they also have arm-rings of a material which looks like something between gold and copper"). In all probability the reference is to raw native copper.

[69]) The use of amulets by the Hottentots was by no means uncommon, and protective rites such as that described by Dapper have persisted down to the present day (cf. Schapera, *op. cit.*, 394).

8: Dapper Q-4 (no date) 1933
FX13 Hottentot FX13
Cape Hottentot

293 tied to it (called *zou* in their language). They use this instead of a handkerchief to wipe the dust and sand out of their nose and eyes, and to keep off the flies of which that land is marvellously full. In the other hand they carry a crude assegai.

The women never go out without having on the back a rectangular skin bag, at the bottom of which a bunch of tassels hangs down at each end. It is always filled with various small trinkets and trifles. Sometimes they also carry a child as well, to the great hindrance of their movements.

Weapons.

The weapons of these people consist in bows and arrows, and darts or crude assegais[70]). The latter are sticks three, four and five feet long, covered at one end with a broad but sharp-pointed iron head, which they are able themselves to forge and shape. They handle and throw these rather well. Usually when they go out they have in the one hand an assegai of this sort, and in the other a small stick to which is attached a cat's tail, as has just been stated. Firearms they do not as yet use.

Food.

As far as their food is concerned, they eat little by way of vegetables, except for certain species of bulbs, as big as ground nuts. This is their daily provender, which the women go every day to dig from the rivers and other places and then eat cooked or roasted, according to taste. They slaughter no cattle for food, except those which owing to sickness, old age or lameness are unable to follow the herd; nor any sheep, except when two people get married. Like other savages, they do not know how to prepare or dress their food[71]), but fall on the dead beast like dogs, eating it

---

70) Maingard, in a careful historical study, decides that the Hottentots did not originally know the bow and arrow, but borrowed these weapons from their Bushman neighbours, probably at a time subsequent to the arrival of the Europeans in South Africa. (*South African Journal of Science*, xxix, 712 f., 721.) It must be remembered that when Dapper wrote no clear distinction was made at the Cape between Bushmen and Hottentots, who were regarded as people of the same race and culture.

71) Dapper scarcely does the Hottentots justice. The description he gives may be true of the poverty-stricken and wretched beachranging Hottentots, but the others not only cooked, roasted or baked their food in various different ways, but also, when plenty of meat was available, would cut it into thin strips, which were salted and dried in the air, and could then be preserved for a considerable time, a practice from which the Boer method of making "biltong" is probably derived. (See Schapera *op. cit.*, 238).

10: Grevenbroek F-5 (ca. 1694) 1933
FX13 Hottentot FX13
Cape Hottentot

length. The first step is to mould the clay into a circle to form the bottom of the pot; then by further moulding they make a deep or wide vessel as suits their fancy and the law of proportion; this is polished and smoothed inside and out with the fingers and with a sea-shell, and smeared all over with a red colouring matter rather like minium; the pot is then left for a day or two in the same house in which it was made, well covered with a skin or mat so that it may not get too much air or wind, and so dry too quickly and fall into cracks; finally the pot is stuffed with dry cowdung, provided with handles and placed on a bright fire. After baking it is ready for various uses.[73]) 323

Furthermore the inhabitants of the interior are very skilful in making closely-woven pails or baskets of reeds for drawing water or holding any sort of liquid. They are about the size and shape of our buckets and are perfectly water-tight. In the western parts Europeans have seen weels and nets (of native manufacture). 285 415

Both men and women cover their private parts with a sheepskin or some other kind of skin.[74]) Their hair is sprinkled over with various ornaments and gauds, including sea-shells, snail-shells, and many things cast up by the sea, their ears are heavy with pendants; and sometimes the men have the tail of a hare standing up on their crown like the plume in a soldier's helmet. Whenever they kill a sheep or any other animal, they smear themselves with the gall and twine the gall-bladder with their hair. But if the animal has been slain for the cure of a sick man, they superstitiously make libation of the gall, and put the gall-bladder, as I have said, on the roof of the hut in which the sick man is. 291 301 755 782

Hanging from neck, ears, and thighs the women wear chains, loops, pendants, threads, cords and strings of coral, or copper, ivory, iron or glass beads; on their fingers are various rings, and on both wrists, as a rule, similar treasures. 301

The men, whether walking or sitting, generally carry in the right hand the tail of a panther, fox, skunk or other animal drawn over a stick a cubit's length; and this serves them in place of handkerchief or towel to wipe away rheum or sweat. The men likewise have a leathern band, sash, or girdle, two or three fingers wide and several ells in length, which they bind round their bare thighs and tie in a knot near the rump. The two ends of it hang down like a tail between the buttocks to the length of half an ell. 293 291

---

74) The following description of Hottentot clothing is very slight, but in substantial agreement with those given by other writers.